

## Week Six

### **Living with the Divine Trinity (3) Experiencing and Enjoying the Divine Trinity in Full**

Hymns: 608

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; 4:5; 5:6

#### §Day 1

- I. **The clearest revelation of the Divine Trinity in the New Testament is in Matthew 28:19, which speaks of baptizing “into the name of the Father and of the Son and of the Holy Spirit”:**
  - A. **Although God is uniquely one, there are three persons—the Father, the Son, and the Spirit—v. 19.**
  - B. **On the one hand, Matthew 28:19 speaks of the Father, the Son, and the Holy Spirit; on the other hand, in this verse there is only one name—the name of the Father and of the Son and of the Holy Spirit:**
    1. The name is the sum total of the Divine Being, equivalent to His person.
    2. The one name includes three—the Father, the Son, and the Holy Spirit—and reveals that God is three-in-one.
    3. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is and to bring them into the person of the Triune God so that they may have an organic union with this divine person—v. 19.
  - C. **To be baptized into the name of the Father and of the Son and of the Holy Spirit is a deep matter—1 Cor. 12:13; Gal. 3:27:**
    1. In Matthew 28:19 into indicates union, as in Romans 6:3 and Galatians 3:27.

2. To be baptized into the name of the Triune God is to be put into a mystical union with Him and to appropriate whatever God is into our being—Matt. 28:19.

## **§Day 2**

### **D. The charge given in Matthew 28:19 was given by the Lord Jesus after He had entered into resurrection, which was the consummation of the process of the Triune God:**

1. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection—John 1:14; Rom. 6:4.
2. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit, the consummation of the Triune God, for the believers to be baptized into the Divine Trinity—1 Cor. 15:45; 2 Cor. 3:17.
3. To be baptized into the person of the Trinity is to be baptized in the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God—Matt. 28:19:
  - a. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit—Eph. 3:8.
  - b. As the baptized ones, we are now in an organic union with the Triune God; therefore, whatever the Father has, whatever the Son has, and whatever the Spirit receives become ours—1 Cor. 6:17; John 15:4-5, 7.

## **§Day 3**

### **II. To experience and enjoy the Divine Trinity in full is to participate in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit—2 Cor. 13:14:**

- A. **Second Corinthians 13:14 shows us three persons in three aspects—God the Father (love), the Lord Jesus Christ, the Son of God (grace), and the Holy Spirit (fellowship).**
- B. **The love of God the Father is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is**

**the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit—v. 14; Matt. 28:19.**

**C. The love, grace, and fellowship in 2 Corinthians 13:14 correspond to the Father, the Son, and the Holy Spirit in Matthew 28:19:**

1. The grace of the Lord is the Lord Himself as life to us for our enjoyment—John 1:17; 1 Cor. 15:10.
2. The love of God is God Himself as the source of the grace of the Lord—1 John 4:9.
3. The fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14.

## **§Day 4**

4. The love of God the Father is expressed in the grace of Christ the Son, and the grace of Christ the Son is in the fellowship of God the Spirit to be transmitted to the believers—John 3:16; 1:17, 16:
  - a. It is through the fellowship of the Holy Spirit that grace is able to reach us—2 Cor. 13:14.
  - b. The grace of Christ comes out of the love of God, and this grace is transmitted to us and comes into us through the fellowship of the Holy Spirit—v. 14.
  - c. In order to experience and enjoy the grace of the Lord, we need to be in the fellowship of the Holy Spirit, and as we are enjoying the grace of the Lord, we taste the love of God—John 1:14, 16; 1 John 4:9-10.

**D. With the Divine Trinity are the source, the course, and the flow—2 Cor. 13:14:**

1. The source, the fountain, is the love of God—John 3:16; 4:14.
2. The course, the outflow, is the grace expressed and conveyed to us by Christ—1 Cor. 16:23.
3. The flow is the Holy Spirit as the fellowship, the transmission, the circulation, of the grace of Christ with the love of the Father—2 Cor. 13:14.

**III. The experience and enjoyment of the Divine Trinity in full is consummated by the One who is, who was, and who is coming, by the seven Spirits, and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth—Rev. 1:4-5:**

**A. Revelation 1:4 speaks of God as the One who is, who was, and who is coming:**

1. This is the meaning of the name Jehovah:
  - a. In Hebrew Jehovah means “I am who I am”—Exo. 3:14, 6.
  - b. His being the I Am signifies that He is the One who exists from eternity to eternity.
2. God is the only One who is, the only One who has the reality of being.
3. Hebrews 11:6 says that “he who comes forward to God must believe that He is”:
  - a. According to Hebrews 11:6, God is, and we must believe that He is.
  - b. As the One who is, who was, and who is coming, God is the self-existing One and the ever-existing One, the One whose being depends on nothing apart from Himself, and the One who exists eternally, having neither beginning nor ending—Exo. 3:14.
  - c. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.
  - d. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Heb. 11:5; Gen. 5:22-24.

**B. Revelation 1:4 speaks of “the seven Spirits who are before His throne”:**

1. In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit.
2. The seven Spirits in Revelation 1:4 undoubtedly are the one Spirit of God (Eph. 4:4) because They are ranked among the Triune God.
3. As seven is the number for completion in God’s operation, so the seven

Spirits must be for God's move on the earth—Rev. 4:5:

- a. In essence and existence, God's Spirit is one.
  - b. In the intensified function and work of God's operation, His Spirit is sevenfold—1:4.
4. The title the seven Spirits indicates that the Spirit has been intensified sevenfold; this Spirit intensifies all the elements of the Spirit: divinity, incarnation, crucifixion, resurrection, reality, and grace—3:1.

## §Day 6

5. According to Revelation 5:6, the seven Spirits of God are the seven eyes of the Lamb:
- a. Christ as the redeeming Lamb on the throne has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem—4:5; 21:2, 9-10.
  - b. The seven Spirits as the seven eyes of the Lamb are also for transfusing.
  - c. When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element and Christ Himself into us for our transformation—5:6.
- C. Revelation 1:5 speaks of "Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth":**
1. As the living and faithful Witness of God, Christ is the One who testifies God not only by His word and deeds but also by what He is; His being is the testimony of God—v. 5a.
  2. Christ's being the Firstborn of the dead refers to His resurrection; He is the living One—the One who became dead and now is living forever and ever, having the keys of death and of Hades—vv. 5b, 18.
  3. In His ascension the Lord Jesus is the Ruler of the kings of the earth—v. 5c:
    - a. Having passed through incarnation, human living, crucifixion, resurrection, and ascension, He has been enthroned above all kings—5:6.
    - b. The Lord Jesus, the enthroned One, is ruling over the earth, the entire world, as the Ruler of the kings of the earth—1:5c.

## WEEK 6 — DAY 1

### Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Rom. 6:3 ...All of us who have been baptized into Christ Jesus have been baptized into His death.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free...

The Lord... in Matthew 28:19... speaks clearly of the three persons—the Father, the Son, and the Spirit. But when He speaks here of the name of the Father, the Son, and the Spirit, the name is in the singular number in the original text. This means that though the Father, the Son, and the Spirit are three, yet the name is one. It is really mysterious—one name for three persons. This, of course, is what is meant by the expression three-in-one, or triune....This name includes the three—the Father, the Son, and the Holy Spirit—and tells us that God is three-in-one. Although God is only one, yet there is the matter of the three persons—the Father, the Son, and the Spirit. (CWWL, 1970, vol. 3, “Concerning the Triune God—the Father, the Son, and the Spirit,” pp. 289-290)

### Today's Reading

At the conclusion of the Gospel of Matthew, the gospel of the kingdom, the Lord revealed that we have been baptized into the name [the person] of the Father, the Son, and the Holy Spirit (28:19)....The name of the Father, the Son, and the Holy Spirit in this verse is the sum total of the Divine Being, equivalent to His person. To baptize people into the name of the Triune God is to bring them into the person of the Triune God that they may have an organic union with this divine person. Our organic union with the Triune God brings us into a deep enjoyment and a rich experience of the Triune

God. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 381)

Baptism is to bring repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ so that they may become kingdom people.... After the Lord Jesus accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God.... Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (Acts 11:15-17). Then, based upon this, the disciples baptized the new converts (Acts 2:38), not only visibly into water but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered a tomb to terminate the history of the baptized ones. Since the death of Christ is included in Christ, since Christ is the embodiment of the Triune God, and since the Triune God is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do one thing: on the negative side to terminate their old life and on the positive side to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord Jesus in Matthew 28:19 is to baptize people out of their life into the Body life for the kingdom of the heavens.

The word into in 28:19 indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13....To baptize people into the name of the Triune God is to baptize them into spiritual and mystical union with Him....To baptize believers into the name of the Trinity is to immerse them into all the Triune God is. (The Conclusion of the New Testament, pp. 1322-1323)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 13; Life-study of Matthew, msg. 72

## **WEEK 6 — DAY 2**

### **Morning Nourishment**

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Eph. 1:13 ...Having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise.

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

By the time the Lord Jesus gave the charge to His disciples recorded in Matthew 28:19, He had already died an all-inclusive death on the cross, had been buried, had entered into Hades to overcome the power of death and everything related to it, and had come out of death and had entered into resurrection. Furthermore, He, the pneumatic Christ, had already breathed Himself as the life-giving Spirit into the disciples (John 20:22). Having done all this, He charged them to disciple the nations and to bring them into the Triune God so that they may have an organic union with Him....To baptize believers into the name of the Father, the Son, and the Holy Spirit is in fact to baptize them into the processed Triune God. (The Conclusion of the New Testament, pp. 1323-1324)

### **Today's Reading**

Unless baptism in the Holy Spirit is specifically designated, the word baptism in the New Testament indicates baptism through water implying the significance of the baptism in the Spirit....The baptism mentioned by the Lord Jesus in Matthew 28:19,...to baptize believers into the name of the Father, the Son, and the Holy Spirit, is to baptize them both in the water and in the Spirit. Physically, we baptize believers in water, yet the water symbolizes the divine name, the name of the Father, the Son, and the Holy Spirit. This means that when we put people into the water of baptism, we put them into the person of the Triune God.



In Matthew 28:19 the Lord Jesus charged the disciples to baptize the believers into the name of the Father, and of the Son, and of the Holy Spirit. But later, in practice, the believers were baptized into the name of the Lord Jesus. This indicates that to be baptized into the name of the Lord Jesus is equivalent to being baptized into the name of the Father and of the Son and of the Holy Spirit because the Lord Jesus is the embodiment of the Triune God (Col. 2:9).

Today, when we baptize believers into the name of the Lord Jesus we are actually baptizing them into the Triune God. (The Conclusion of the New Testament, pp. 1324-1325)

In resurrection as the last Adam, Jesus became a life-giving Spirit (1 Cor. 15:45b). As God, He became a man in incarnation (John 1:14). As such a One, He also became the life-giving Spirit. This life-giving Spirit is the totality of the Triune God, the consummation of the Triune God. As the life-giving Spirit, He is the Son, and embodied in the Son is the Father. Thus, the Father and the Son are here with this life-giving Spirit, who is the consummation of the Triune God and the totality of the Triune God.

We need to realize that we have the Spirit indwelling us, and the indwelling Spirit is the consummated Triune God. He is the life-giving and indwelling Spirit to seal the believers of the Son (Eph. 1:13), that is, to impart and dispense the riches of God's being as the unsearchable riches of Christ into the believers as the members of Christ for the constituting and building up of the organic Body of Christ (3:8, 10; 4:16). The indwelling, life-giving Spirit is the sealing Spirit. The sealing ink of a seal saturates the sealed material. We are the sealed material, and we have the Spirit as the sealing ink saturating us. This saturating, this sealing, mingles us with God. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 345, 347)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 2; CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," ch. 4

## WEEK 6 — DAY 3

### Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

The Bible shows us that the Divine Trinity is for our enjoyment. Second Corinthians 13:14...mentions three things: grace, love, and fellowship. Actually, however, this is one thing in three aspects. The source is the divine love, the course is the divine grace, and the flow is the divine fellowship. Out of God the Father flows the grace through Christ. Then this grace flows in the fellowship of the Spirit. Second Corinthians 13:14 shows us three persons in three aspects: God the Father, Christ, and the Spirit; and love, grace, and fellowship. God the Father as love is the source, Christ as grace is the course, and the Spirit as fellowship is the flow. At the end of the Bible we see our Triune God flowing forever. His flowing is for the purpose of supplying His redeemed with Himself as drink and food so that we may enjoy Him as the bountiful supply. In the beginning of my Christian life I did not realize this. But today I fully realize that we need to experience, enjoy, and express the Triune God—the Father, the Son, and the Spirit. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 342-343)

### Today's Reading

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit. Second Corinthians 13:14...shows that the Divine Trinity is not for the doctrinal study of theology but for our experience and enjoyment. The love of God

the Father is the source, and the grace of Christ, God the Son, is the course of the love of God. When love comes out, it becomes grace. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. The Holy Spirit transmits the divine riches into our being, and this transmission is the fellowship. Today we have the Divine Trinity operating in us in such a wonderful way. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 382-383)

The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8,16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. These are not three separate matters, but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods, but three "hypostases... of the one same undivided and indivisible" God (Philip Schaff). The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues....The grace of the Lord is mentioned first [2 Cor. 13:14], because this book is on the grace of Christ (1:12; 4:15; 6:1; 8:1,9; 9:8,14; 12:9). Such a divine attribute of three virtues—love, grace, and fellowship—and such a Triune God of the three divine hypostases—the Father, the Son, and the Spirit—were needed by the distracted and confused, yet encouraged and restored, Corinthian believers. (Life-study of 2 Corinthians, pp. 524-525)

Further Reading: Life-study of 2 Corinthians, msg. 59

## WEEK 6 — DAY 4

### Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

The love of God the Father is expressed in the grace of Christ the Son. The source of this grace is the love of God. Love is the hidden source; when love is expressed, it becomes grace....When the grace of Christ is traced back to its origin, which is God, it is love, and when the love of God is expressed through Christ, it is grace. Grace is the expression of love, and love is the source of grace. The grace of Christ comes out altogether from the love of God....When the divine love appears to us, it becomes grace. (The Conclusion of the New Testament, pp. 3246-3247)

### Today's Reading

The grace of Christ the Son is in the fellowship of God the Spirit to be transmitted to the believers. It is through the fellowship of the Holy Spirit that this grace is able to reach us. The fellowship of the Holy Spirit is the transmission of the Holy Spirit. The grace of Christ comes out of the love of God, but this grace comes into us, is conveyed to us, and is transmitted into us through the fellowship of the Holy Spirit. Therefore, in order to enjoy the grace of the Lord we must be in the fellowship of the Holy Spirit, and as we are enjoying the grace of the Lord, we taste the love of God....Today if we desire to enjoy the grace of Christ, we must be in the fellowship of the Holy Spirit, and as we are enjoying the grace of Christ, we will spontaneously taste the love of God. (The Conclusion of the New Testament, p. 3247)

With the Divine Trinity are the source, the course, and the flow. The

source, the fountain, of [the] circulation [of the Divine Trinity within us] is the love of the Father. The course, the outflow, of this circulation is the very grace expressed and conveyed to us by Christ. The grace of Christ comes out of the source of the love of the Father. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life. This is similar to saying that the current of electricity is the supply of power to an entire city. All the big cities on the earth today depend upon electricity. A number of years ago the current of electricity to the city of New York was cut off for a period of time. When that happened, the entire life of the city stopped. This is a very good illustration. We must see that the entire church life depends upon 2 Corinthians 13:14. It depends upon the love of the Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.

Many times while I am speaking in the ministry of the word, I have the inner sensation that the divine current is going on. If the current within me stops, I have nothing to speak. If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 383-384)

Further Reading: The Conclusion of the New Testament, msg. 322

## WEEK 6 — DAY 5

### Morning Nourishment

Rev. 1:4-5 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

Our enjoyment of the Divine Trinity in full is consummated with grace and peace by the Father, who is, who was, and who is coming; by the seven Spirits; and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth (Rev. 1:4-5). Grace is the Triune God as our enjoyment, and peace is the issue, the result, of our enjoyment of grace. The more we enjoy the Triune God as our grace, the more we have peace within. In Revelation 1 the Father is referred to as the One who is, who was, and who is coming. As God the eternal Father, He was in the past, He is in the present, and He is coming in the future. This shows that even the Father Himself is triune. He is triune as the One who is, who was, and who is coming. The seven Spirits are the sevenfold intensified Spirit. The one Spirit has been intensified sevenfold. The sevenfold Spirit may be likened to a seven-way lamp. Such a seven-way lamp gives us the strongest light, the intensification of light. The Spirit today is intensified sevenfold because of the dark age. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 384-385)

### Today's Reading

God is...the One who is, who was, and who is coming. This is the meaning of the name Jehovah. In Hebrew, Jehovah means, "I am who I am." His being the I Am signifies that He is the One who exists from eternity to

eternity. His title, I Am, not only indicates that He exists but that, in a positive sense, He is everything. He is life, light, and every other positive thing. Do you need life? God is life. Do you want light? God is light. Do you desire holiness? God is holiness. God exists from eternity to eternity and He is everything. This is our God. (Life-study of Revelation, p. 39)

In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit to counteract the degradation of the church. The seven Spirits in Revelation 1:4 undoubtedly are the Spirit of God because They are ranked among the Triune God. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on earth. In substance and existence God's Spirit is one. In the intensified function and work of God's operation His Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time the book of Revelation was written, the church had become degraded, and the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move on earth.

The title the seven Spirits indicates that the Spirit has been intensified sevenfold. This Spirit intensifies all the elements of the Spirit: divinity, incarnation, crucifixion, resurrection, reality, life, and grace.

The seven lamps in Revelation 4:5 refer to the seven lamps of the lampstand in Exodus 25:37 and the seven lamps of the lampstand in Zechariah 4:2. The seven lamps of fire which are the seven Spirits of God signify the enlightening and searching of the sevenfold intensified Spirit of God. In Exodus 25 and Zechariah 4 the seven lamps, signifying the enlightening of the Spirit of God in God's move, are for God's building, either for the tabernacle or the rebuilding of the temple. [In Revelation 4:5] the seven lamps are for God's judgment, which will issue also in God's building—the building of the New Jerusalem. (The Conclusion of the New Testament, pp. 867-868)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 10; Life-study of Revelation, msg. 4

## WEEK 6 — DAY 6

### Morning Nourishment

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Col. 1:18 ...He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. Therefore, in Zechariah 3:9 He is prophesied as the stone, which is the topstone (4:7), with seven eyes for God's building. These seven eyes are the seven Spirits of God sent forth into all the earth, running "to and fro on the whole earth" (v. 10).

The seven Spirits as the seven eyes of the Lamb are also for transfusing. When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element into us.... As the Lord enlightens and judges us, He looks at us, and through the seven Spirits as His eyes He transfuses Himself into us for our transformation. (The Conclusion of the New Testament, p. 868)

### Today's Reading

In Revelation 1:5 Christ, the Son of God, is unveiled as "the faithful Witness."...Although He is God, He is also the Witness of God. Without Him, we cannot know, see, or gain God. God is testified by Him. He is the Witness of the entire Godhead. Christ's being the faithful Witness refers to His earthly life of thirty-three and a half years. He was the Witness, the



testimony, the expression of God, testifying in His human living what God is (3:14).... Many people wondered who He was. This man was God, and He witnessed God. As the living and faithful Witness of God, Christ is the One who testifies God. All men know that there is God, but no one has ever seen Him. However, there is a man in this universe, who lived on the earth by the name of Jesus and who was and still is the testimony of God. In Christ, we can see whatever God is (John 1:18). Jesus testifies God not only by His word and deeds but also by what He is. His being is the testimony of God.

In the universe...first, God created all existing things; second, He resurrected some of these existing things and brought them into another sphere, another realm, which is the realm of resurrection...Colossians 1:15 says that Christ is the Firstborn of all creation, and in Revelation 1:5 we are told that He is the Firstborn of the dead. He was the first to be resurrected from the dead, and we will follow Him. Here the phrase the Firstborn of the dead indicates the creation of God in resurrection. This signifies a new beginning. In God's first creation there was a beginning, and in God's second creation in resurrection there was another beginning. When we were regenerated, we experienced a new beginning in God's second creation. Christ's being the Firstborn of the dead refers to His resurrection....Lazarus was resurrected from the dead (John 11:43-44), but his resurrection was only temporary. Later on he died. With the Lord's resurrection, however, death is over. He will live forever (Rev. 1:18). Thus, He is truly the Firstborn of the dead.

The Son of God is further presented as the Ruler of the kings of the earth (Rev. 1:5). First, He lived on this earth as the faithful Witness. Then He resurrected from the dead to become the Firstborn of the dead for the church, the new creation. Today He is the Ruler of the kings of the earth in His ascension. He is ruling over the earth, the entire world, as the Ruler of the kings of the earth. Having passed through incarnation, human living, crucifixion, resurrection, and ascension, He has been enthroned above all kings. (The Conclusion of the New Testament, pp. 4118-4119, 4121-4123)

Further Reading: The Conclusion of the New Testament, msgs. 404-405, 407

<< **WEEK 6 — HYMN** >>

**Hymns, #608 What mystery, the Father, Son, and Spirit**

Experience of God — By the Trinity

- 1 What mystery, the Father, Son, and Spirit,  
In person three, in substance all are one.  
How glorious, this God our being enters  
To be our all, thru Spirit in the Son!  
(Chorus)  
    The Triune God has now become our all!  
    How wonderful! How glorious!  
    This Gift divine we never can exhaust!  
    How excellent! How marvelous!
- 2 How rich the source, the Father as the fountain,  
And all this wealth He wants man to enjoy!  
O blessed fact, this vast exhaustless portion  
Is now for us forever to employ!
- 3 How wonderful, the Son is God's expression  
Come in the flesh to dwell with all mankind!  
Redemption's work, how perfectly effective,  
That sinners we with God might oneness find.
- 4 The Spirit is the Son's transfiguration  
Come into us as life the full supply.  
Amazing fact, our spirit with the Spirit  
Now mingles and in oneness joins thereby!
- 5 How real it is that God is now the Spirit  
For us to touch, experience day by day!  
Astounding fact, with God we are one spirit,  
And differ not in life in any way!

